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preceding *ti* with *murik*, i.e. *mu-ri-ik-ti á-li-im*. The phonetic reading of the Sumerian phonetic values for a Semitic word is not uncommon at that age, particularly in proper names. It could then be translated either by: 'City-extension,' if *muriktu* is taken as the participle of *araku* 2<sup>1</sup>, with fem. termination (for *murriktu*), or 'bulwark of the city.' Note also that the omission of *ti* in *RTC* 428, R. 7, in this case is not a mistake of the scribe, but fully justified.

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*'Emperor'-worship in Babylonia—a Reply*

Without trespassing too much upon the Journal's valuable space, it seems desirable to point out, with reference to what Professor Barton has written (*JAOS* 37. 162-163), that while he appreciates my aim in my article on 'emperor'-worship, he accuses me of overlooking evidence which would overthrow my whole thesis. Only three points in reply are necessary: first, *JAOS* 36. 363, note 12, will disprove the accusation of overlooking important evidence; secondly, a comparison of the article itself with what Professor Barton writes in his last two paragraphs will show conclusively that he has made no point which has not already been made in my article, where the possibilities of other interpretations have been carefully noted; finally, it can hardly be considered biased to attempt to discover whether material can be interpreted in more ways than one. In my opinion, evidence proving 'emperor'-worship in Babylonia may be forthcoming, but it has not yet appeared.

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*The Assyrian Veterinary Physician*

The existence of the veterinary *surgeon* among the Babylonians is known from Hammurabi's codex. The activity of the veterinary *physician* is revealed in Rm 362 of the Kuyounjik texts.

The history of the veterinary medicine and surgery is almost a history of horse treatment. Greek, Latin, Anglo-Saxon, and